

There is a so call ministry called Tentmakers and they will do anything to disprove hell and have everyone think of That salvation is for everyone whether they recieve Jesus or Not everyone is going to heaven. Which doctrine not mention in the Holy Writting of scripture. They in a book title Hell is Leaving the Bible "Forever."

*By Gary Amirault*

States that in many Bible Transalton that hell is not mention as much as heaven in the Bible. To qoute his exact words {"The word "heaven" appears in the Bible hundreds of times. If "Hell" is the fate of those who do not accept Jesus as their Lord, how often do you think God should put it in the Bible Scriptures warning all the citizens of the world the consequences of failing to accept Jesus as their Savior? As least as many times as the word "heaven"? At least once in each book in the Bible? Thousands of times? The FACTS may shock you."}I would say just because a word is not in the Bible doesn't mean the doctrine is not taught in the Bible. The word rapture is not mention in the Bible but the doctrine is . Jesus will pick up is church. 1 Thes 4:13-16, 1Corin 15:50-55 the Word trinity is not in the Bible but the doctrine is clearly taught in the Bible There is one God in three person.Father , Son , Holy Spirit. The word theocracy is not in our Bibles yet Isreal under Moses, Joshua, and there Judges where a theocracy , each leader being appointed by God and lead by him to rule.

To prove his point the author of the book Hell is Leaving the Bible "Forever" gives a survey of how many times the word hell is used in differant translations. And lies when he can to prove his point. Saying for example John Wesley New Testament (1755).He states Hell is not mention . He gives the number for mention in this transalton 0 where in reality it is mention 17 times . Lets look at these verses

9 times in Matthew,

**Matt 5:22** But I say unto you, That whosoever is angry with his brother, shall be liable to the judgment; and whosoever shall say to his brother, Raca, shall be liable to the council; but whosoever shall say, Thou fool, shall be liable to hell-fire.

**Matt 5:29** But if thy right eye cause thee to offend, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

**Matt 5:30** And if thy right-hand cause thee to offend, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

**Matt 10:28** And be not afraid of them who kill the body, but are not able to kill the soul; but rather be afraid of him who is able to destroy both soul and body in hell.

**Matt 11:23** And thou, Capernaum, who hast been exalted to heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained till this day.

**Matt 16:18** And I say also to thee, Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

**Matt 18:9** And if thine eye offend thee, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

**Matt 23:15** Wo to you, scribes and Pharisees, hypocrites: for ye compass sea and land, to make one proselyte, and when he is become so, ye make him twofold more the child of hell than yourselves.

**Matt 23:33** how can ye escape the damnation of hell?

3 Times in Mark,

**Mark 9:43** And if thy hand offend thee, cut it off: it is good for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched:

**Mark 9:45** And if thy foot offend thee, cut it off: it is good for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

**Mark 9:47** it is good for thee, to enter into the kingdom of God having one eye, than having two eyes to be cast into hell-fire:

3 in Luke

**Luke 10:15** And thou, Capernaum, which hast been exalted to heaven, shall be thrust down to hell.

**Luke 12:5** But I will shew you whom ye shall fear: fear him, who after he hath killed, hath power to cast into hell: yea, I say to you, fear him.

**Luke 16:23** And in hell lifting up his eyes, being in torments, he seeth Abraham afar off and Lazarus in his bosom.

, 1 in James

**Jas 3:6** And the tongue is a fire, a world of iniquity: it is the tongue among the members which defileth the whole body and setteth on fire the course of nature, and is set on fire of hell.

1 in Peter.

**2Pet 2:4** For if God spared not the angels that sinned, but cast them down to hell, delivered them to chains of darkness,

There are lots of things that would take me hours littery to disprove which he talks about so those things I would leave it for a other Program . But I would deal with some words which he state from his conclusion of the fallowing passages which he qoutes. John 3:17, 35, 6:33,12:32,17:2, Luke 9:56, Col 1:16-20, Heb 1:1-2 and Twistes them to Prove salvation is for everbody with the fallowing words {"

According to Scripture, Jesus Christ, Son of the Living God, created **all** things, reconciles **all** things, is Heir of **all** things, has authority of **all** things, will have **all** men to be saved, His grace comes to **all** men, He takes away the sin of the **world**, He gives His flesh for the life of the **world**, He is the propitiation for the sins of the **world**, whose gifts are irrevocable of which life is one of the gifts, He manifested to put away sin, He preached to the spirits in prison and holds the keys to death and hell, who changes not, He is Lord of both the living and the dead, He will destroy all enemies of God the last one being death, Who made **all** things alive, Who completes the work the Father gave Him to do, Who restores **all** things, gave Himself a ransom for **all**, He takes away the curse and said He came to do the will and work of the Father who wills that **all men be saved and come to the knowledge of the truth** so that God, the Father may be **all in all!** I could lengthen this paragraph considerably, but I think the point has been made.  
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The word World in scripture has a number of meanings and does not mean every body all the time. And the word all does not mean everybody all the time.

a Example of this

Does the Bible Teach everybody will be saved?Or God wants everybody saved?

1Ti 2:4

#### Bible Study Notes

What is meant by who will have all men to be saved? Does this mean that God wants everybody to be saved? The scripture does not mean this. Because if God wanted everybody to be saved , everybody would be saved.

Isa 46:10-11 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

And the word all , doesn't always mean all without exception .For example:

Mt 3:5-6 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.

Mr 1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

We see all Jerusalem , all Judea went to John to be baptize by him. Do you suppose everyone from Judea went to be baptized by John.The scripture clearly shows us that the Pharisees and Lawyers did not get baptized by John.

Lu 7:29-30 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

So what does all mean , sometimes it could mean all as in Romans when it declares all under sin.

Ro 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Here in this passage is all without exception but in

1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

It means all as in of some of every kind. From Jews and Greeks , slaves, and free, Male and female, young and old .And why it couldn't mean all , as in everyone because if God wanted everyone saved. This would mean the devil, AntiChrist and false prophet would be saved and we know they are going to Hell.

Re 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And those who receive the Mark will be in hell.

Re 14:9-10 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

God desire is not to save all but all here in this verse means some of every kind. This is clearly seen in scripture. God wishes and will save the Elect which he has chosen of everykind. From Jews and Greeks, Male and Female, slaves and Free, Young and Old.

A other passage that it is qouted out of context is 1Jo 2:2

Some have misunderstand this passage and others like them and have asume that Christ died for the world to be saved . Where here the word world means Gentile believers and not the world as everyone in it. These people state that world means everytime everyone without exception.Well these could not be true becouse for example in this same chapter we see world again.

1Jo 2:15-17 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

And we are told not to love the world. And those who love the world the love of the Father is not in them . Here the world means . The sinful things of this world , Lust of eyes , pride of life and soforth. Lets look at a other one.

Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Jesus here refers to those who are not believers and who are not the disiples.So world has differant meaning

depending on the context of it. Why do I say also that this passage could not mean everyone because John was talking to Jewish believers. Because John, Peter, and James' ministry was toward Jewish believers.

Ga 2:8-9 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

While Paul's ministry was toward the Gentile, James, John, and Peter was toward the Jews. This is while we see James stating

Jas 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

So is these letters useful to us, Yes the same promises in these letters is true for all believers. For Christ came Not for only the lost sheep of Israel but others who was not in the fold of Israel.

Joh 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Meaning the other sheep is the Gentiles.

And the last passage we will look at is  
2Pe 3:9

Who is Peter referring to the all here? I deal with the word all in the notes on 1Timothy 2:4. So I wish to deal with another word use here and is usward. Is he speaking about everybody or his elect, the ones he choose before the foundation of the world? Let's look at the word us-ward here. This us-ward was the ones, who he wrote to in this letter. Which we will find in verse one of this chapter

2Pe 3:1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

If we notice Peter wrote two letters to this beloved or usward, as we see here. So let's go his first letter where we will find the answer.

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

It was his elect which he was talking to. Not all humanity. Because if God wanted all humanity to repent, they would repent and there is no doubt on that according to the following verse.

Isa 46:10-11 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

